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MARINE BIBLE SOCIETY OF BOSTON AND ITS VICINITY.

Annual Report of the Directors, presented at the Annual Meeting, Nov. 13, 1821.

It cannot but be a grateful spectacle to every philanthropist, which is presented at this day in the exertions made for the religious and moral benefit of SEAMEN. So necessary to the intercourse of nations and the subsistence of commerce, so numerous and widely connected is this portion of the community, that what shall be useful to them diffuses a benefit over no small part of general society.

The efforts which have been made almost simultaneously in Great Britain and America to give religious instruction to seamen, in the ordinary method of communication, by preaching to them the Gospel, constitute a new feature of modern benevolence. The distribution among them of the SACRED SCRIPTURES is a part of that great system of measures, which Divine Providence is now employing for the moral renovation of the world.

We may well consider it too late to eulogize the BIBLE. Our feeble praise needs not. Its triumphs are legibly stamped on the annals of every Protestant nation. Its truth is read in the general history of mankind. It has a witness in every conscience. And where its pure light has penetrated, it has revealed the hidden iniquity of the human heart, discovered to man his accountability to his Maker, made him acquainted with the character and ways of God, and taught him the need and efficacy of a Savior's blood. It has pointed out *Jesus of Nazareth*, as the long promised Messiah, and guided the penitent to Him, as the way and the truth and the life.

What a difference has the possession and consultation of the BIBLE made between the nations of mankind! In the progress even of civilization it has exerted a salutary influence. But in the establishment of those institutions by which the sufferings of men are relieved—as hospitals and houses for the poor—or those by which public religious instruction is imparted, great indeed is the distinction. Practices, also, which have been a dishonor to humanity this Sacred Book has banished, wherever its influence has been felt. It has inspired, under the Divine blessing, new feelings and new hopes; directed its votaries in a new path, and opened to the eye of faith a new heaven and a new earth, wherein dwelleth righteousness.

Yet although for the sake of the BIBLE itself, it were needless to attempt its eulogy, the occasion of our present meeting, and the object of the society now assembled, seem to demand a consideration of the peculiar value of the blessed book to seamen. The very circumstance of their vocation itself, to go down to the sea in ships, of necessity prevents their enjoying the ordinary means of grace, which are the precious privilege of those who remain on land in Christian communities. Yet as all the value of these ordinances consists in their conformity to the truths revealed in the Scriptures—and these very Scriptures are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works,—so the actual possession and perusal of them may be, and often, even without other means, has been blessed to the production of the happiest effects. Hence, in the progress of genuine religion in the world, instances have not been wanting—many, they have been numerous—wherein the BIBLE alone has been made the instrument of conviction of sin, and conversion to God.

Would the young sailor cleanse his way, he is directed to the infallible Word of life. Is he tempted—do the children of iniquity labor to seduce him from the path of duty and of safety? He is not left without instructions how to combat their wiles. He is taught that if he take the wings of the morning and dwell in the uttermost parts of the sea, even there he cannot go from the Spirit, nor flee from the presence of God. If he say, surely the darkness shall cover me—the darkness and the light are both alike in his Maker. In the periculis of the ocean do the sons of plunder and barbarity say, Come with us, let us lay wait for blood, let us lurk privily for the innocent,—we shall find all precious substance, we shall fill our houses with spoil—cast in thy lot among us, let us all have one purse—in vain is the net spread in his sight. How can he do this great wickedness and sin against God?

Many an anxious parent, on bidding farewell to the young mariner bound to sea, has slipped a Bible or a Testament into his chest or bundle, and deplored more on that silent monitor, than on all a father's or mother's exhortations. It has been done in the hope, that at some leisure moment, perhaps in some hour of despondency, on some desolate shore—his eye might meet some holy text, and his heart be affected with its burden. It has been done, perhaps secretly, because the youth had neglected the precious treasure, in hope that the providence of God may make it a blessing in the season of need—and such it has become!

Our Society was formed in order to induce seamen to interest themselves particularly in the distribution of the Scriptures

among their own brethren. The Massachusetts Bible Society had for years been engaged in the noble work. But it was found that few comparatively of the seafaring class of the community had become members, while yet very many of this class were applicants for the bounty, and very frequently receiving it. Hence, when the Rev. Mr. Stafford of New York, and preacher to the seamen there, was journeying the last year on behalf of the American Bible Society, to excite to the establishment of auxiliary institutions, the favorable opportunity was seized, and this institution commenced. It was justly thought that, while the sea-faring community of England, her Admirals and Commanders, her Captains and Mariners were vying with each other in showing regard for the Bible—and our own fellow-citizens of New-York exerting themselves, with those of Charleston and Philadelphia, to do good to seamen; the inhabitants of Boston, which owes so much to commerce, should not be deficient in the work. It is not then from want of confidence in Societies already established, but from a desire to introduce more laborers into the field, that our Association has been founded.

Nor have the expectations of its friends been altogether disappointed. Though we cannot number our thousand members like the Marine Bible Society of New-York, yet several seamen have united cheerfully in our labors. And among them are those, who, applying for the bounty of the Society, have, on being told its object and efforts, and understanding its means of usefulness, enrolled themselves among its members and patrons. This is the more interesting from the fact, that the principal agent of this Society, during a distribution of between four and five hundred Bibles among Seamen on behalf of the Massachusetts Bible Society, obtained not a single subscriber, and but a most trifling amount of contribution to its funds; and yet, in the distribution of about half that number for the Marine Bible Society, such an interest has been excited in its behalf among seamen, that several are now members, and more than twenty times the former amount of contribution has been added from this quarter to its funds.

Our Society is by its constitution auxiliary to the AMERICAN BIBLE SOCIETY. An early application was therefore made to that respected and highly efficient institution, which has the prayers and shares the labors of so many in our country, for aid in commencing our work. With a promptitude and liberality, which do honor to their Board of Direction, two hundred copies of the Sacred Scriptures were immediately sent on for our use. These were of different size and price; giving the Directors of this Society, an opportunity of choosing among the editions published by the Parent Institution. Since this period 100 more have been sent for and purchased. The account then for the year is as follows:—200 Bibles presented by the American Bible Soc'y, 100 ordered since; 300 total received. Of these, now remain on hand, 13 octavo Bibles, 59 duodecimo, 72 in all—making the distribution, 228.

Though this number may appear small when compared with the annual circulation of the Scriptures effected by other Societies; yet it is to be recollected that the above number of copies was distributed to voluntary applicants—not sought out, but themselves seeking to possess the Divine word. Had the wharves and boarding houses for Seamen, and the vessels entering our harbor or preparing to leave it been all visited—and in some places the indefatigable benevolence of the friends of the BIBLE has done as much—our Society, had it enjoyed the ability, might have increased the amount, in perhaps, a ten-fold ratio.

Yet, notwithstanding its infancy, and feeble means of doing good, the Society has not been unmindful of the duty of seeking its objects. A few months after its formation, when the United States' Ship Constitution was to leave this port for the Mediterranean, a committee of the Board of Directors was appointed to visit her, to ascertain the wants of the seamen, and to supply them with at least a Bible for every mess. Accordingly on the 30th of April this vessel was visited. Several gentlemen accompanied the Committee, and were gratified to find, that their views had been anticipated by the Parent Society. Already was a sufficient number of Bibles sent to the Navy Yard at Charleston for the use of this Ship, allowing a Bible to each mess, and giving opportunity to the men, if they desired it (as Commodore Hull, it is understood was instructed by the National Society,) to purchase on their own account when their wages should be received. The Committee seeing that their care had thus been happily rendered needless, as regarded the crew, and desirous that a memorial of the Society should yet be found on board this favored

vessel, obtained leave of Commodore Jones to present a Bible for the Chaplain's use. At a subsequent visit this was done, and two other elegant copies also, though of smaller size, presented respectively to the Officers of the Ward-room and the Midshipmen. The following letters of thanks were returned to the letters of the Corresponding Secretary, which announced the donation and requested its acceptance; & while they evince the respectful gratitude of our brave countrymen to the Marine Bible Society of Boston and its vicinity for their solicitude, they contain, it is hoped, no inconsiderable pledge that our naval defenders will fear God, and know no other fear!

U. S. Frigate Constitution, Boston Harbor, May 5, 1821.

The Ward-room Officers of the Constitution, return their sincere and grateful thanks for the kind attention of the Boston Marine Bible Society, in presenting them with so splendid a copy of the Holy Scriptures. They will preserve it with the greatest care, and ever consider it as a mark of the esteem of that honorable Society to whom they beg leave to offer their best wishes.

The other, under date of May 9th, from on board the Ship, was as follows:

Dear Sir,—The Midshipmen of this ship, acknowledge with much pleasure the receipt of a copy of the Holy Scriptures presented them by "the Marine Bible Society of Boston and its vicinity."

In returning their unfeigned thanks for this proof of esteem, (for which they will ever feel grateful,) allow them to express a wish, through you, to the Society you have the honour to represent: that they may receive that encouragement to support an institution, extensive in its views, and glorious in its end, which they so justly merit—and permit us to add our sincere desires that your undertakings may reap the reward which they deserve.

I have the honour to be, in behalf of my brother Officers, your obedient humble servant,
JOHN MARSTON JR.

Some expences have occurred, incidental to the first establishment of a Society. One of these was for printing the Constitution and Address, read at the first meeting, of which several copies have been distributed, and several remain still on hand. A Certificate of membership has been likewise prepared, containing a well engraved vignette, representing the compassionate Savior, on approaching the vessel of His astonished disciples upon the water, reaching His hand to Peter, at his cry of "Lord, save me." The subject was thought impressive, as respects a seaman, and not inappropriate therefore to our Society.

In the distribution, as it not unfrequently happens that applications are made by individuals just going to sea, and wholly destitute of money, Bibles have been intrusted to seamen for their voyage, or for an indefinite time, until they can collect and spare the amount. This practice has given opportunity of noticing several instances of conscientious fidelity, exceedingly honourable to the seamen concerned. Sometimes a year has intervened, and a partial or entire payment been then made for a copy. In this case the habit is of far greater value than its result.

Beside the English Bibles specified above, in the course of the past year opportunity has been offered of distributing three German Bibles, one French Bible, an Italian Testament, and six Spanish Testaments, procured by the obliging agency of JOHN TAPPAN, Esq. Treasurer of the MASSACHUSETTS BIBLE SOCIETY. The necessity for an occasional supply of Bibles and Testaments in these and other foreign languages, induced the Directors to resolve that, when the funds might permit, Bibles and Testaments in foreign languages should be procured for the deposit, in order to meet that necessity. This vote was communicated to the Corresponding Secretary of the American Bible Society—and the subject was also suggested to the Rev. Nathaniel E. Sloper, Secretary of the Port of London Society for promoting religion among seamen. This gentleman, whose zeal for the welfare of seamen is great, was requested to forward the design by application to the Committee of the British and Foreign Bible Society, but as yet no answer is received.

It has been frequently suggested, that one Bible should be placed on board every vessel—in a box designed for that purpose—for the use of the crew. But however excellent this plan undoubtedly is, there appears a number of reasons for desiring that each individual seamen should also possess a copy. Except one read aloud to a crew, which cannot often occur, one Bible will hardly suffice a ship's company. Let it rather be our aim, that no one sailor be left destitute of a book he can call his own, and use constantly as such.

Too late indeed it is to question whether seamen can be benefited by these and other labors for their good. They have already received a benefit. Documents in evidence of this are numerous. They are not that degraded, outcast race of men, which long neglect would almost seem to have stamped them. The vice of profanity is evidently declining, and with it sabbath breaking and intemper-

ance. Vessels are known in which no oath is heard—in which devotion is expressed to God in morning and evening services of prayer and praise, with reading of the Holy Scriptures. With the concurrence of an owner, a whole voyage was not long since effected in this manner, and the ship's company resembled a well ordered family. The respected President of this Society, than whom no individual in our country, perhaps not in the world, has had a longer and wider intercourse with seamen, has been pleased to express his decided opinion, that the character of our seamen is rising.

The prospects, then, of this Society are as encouraging, as its field is important. The part of duty yet to be allotted Mariners, in labors necessary to usher in the glories of the latter day, we may be unable to assign. But this we know, that the Lord accepts every service done for Him with a pure and penitent heart—that every individual is intrusted with some talent to be occupied until He shall come—and that to be engaged in his service is the highest dignity of man.

On behalf of the Executive Committee,
WILLIAM JENKS, Chairman.

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NEW-YORK BETHEL UNION.

[In the 3d No. of our present Volume, we gave the interesting Report of this institution, presented at their late public meeting. The following is one of the Speeches delivered on that occasion:]

The Rev. Dr. MILNOR rose to second the motion of his respected fellow citizen who had preceded him. After the excellent report, to which the meeting had listened, and the interesting address of the gentleman who made the motion for its acceptance, and with the expectation of being followed by abler speakers than himself, he should be brief in the observations he had to offer. He congratulated Christians, the immediate civil community, of which we are a part, and our country at large, on the establishment and success of the BETHEL UNION. He had frequently (he said) had the pleasure of meeting the worthy presiding officer, whom he now addressed, at many cheering anniversaries of Bible Societies, Sunday School Associations, and other benevolent institutions; but he had never met him with greater satisfaction than on the present occasion. He considered the report which had been read as one of the most interesting documents he had ever heard. It was indeed a glorious sight to behold a class of men, hitherto almost entirely excluded from a participation of the means of grace, and the opportunities for moral improvement enjoyed by others, invited to a sanctuary of God specially provided for their use, and to orderly and well-conducted meetings for social worship on shipboard; to see them furnished with the sacred Scriptures, and many auxiliary means of instruction, conducted to the altar of their Redeemer, and affectionately called upon to devote themselves to his service. Sir, said Dr. M., the situation of this portion of our fellow men has of necessity been, and must be, peculiar. The sailor's home is on the deep. Seldom does he there enjoy the privileges of social worship, of religious reading, of virtuous association. Every thing at sea is calculated to demoralize his feelings, vitiates his habits, and estrange him from his God. When arrived in port, where he has hitherto been his opportunities for improvement, if inclined to be religiously instructed? Should he be desirous of attending the duties of public worship, where could he go? The arrangements of most of our churches admit of but small accommodation for strangers, and the dress and manners of the common sailor are not very likely to obtain for him other than a cold reception, perhaps an unkind repulse. It appeared, indeed, till lately, as if, by common consent, seamen were considered as destined to remain for ever without the pale of the Christian church. If the whole Christian community had not passed upon them a sentence of proscription, they seemed to agree in considering them as utterly incorrigible. As there was little encouragement for seamen to make advances towards an association with the religious world, so none were made towards them. As soon as they arrived in port, temptations to debauchery and vice at once proposed themselves, in forms well adapted to their previous inclinations and habits, and no friendly counsellor was at hand to interpose a word of Christian caution and advice. Is it surprising under such circumstances, that so

great a portion of seamen were proverbially vicious? Can we wonder that, for the most part, they were sunk in the depths of ignorance and sin? With none around them but profligate advisers and drunken companions of their own sex, and the most infamous of the other, their deplorable situation at sea was followed by an enormous mass of positive evil on shore. At sea, or on shore, there was little motive or opportunity for serious reflection—an almost entire destitution of every thing calculated to awaken and reclaim. But, sir, it is honorable to the times in which we live, that, among the many benevolent enterprises in which Christians are so harmoniously and zealously engaged, this unfortunate class of men have not been overlooked. Sailors are no longer to be strangers to the Bible, or to the voice of the faithful minister unfolding its precious truths, or to the consolations of Christian conversation and communion. The Bethel Union, with the other excellent institutions mentioned in your Report, will, to no inconsiderable extent, here, and wherever else they are established, remedy these evils. Recently, as public attention has been aroused to this interesting subject, in various commercial cities of Great Britain, and of this country, much has been achieved. The manifest benefits that have been derived from the general distribution of the sacred volume among seamen, the erection of churches for their accommodation, and the provision of ministers for their instruction, and now, through the medium of Bethel Societies assembling them often when in port, for the worship of God on the decks of their vessels, encourage us to renewed and more animated exertion for their improvement. Sir, said Dr. M., I will candidly acknowledge to you that if I had been consulted but a few years ago on the project of christianizing common seamen, I should have been inclined to consider it a vain attempt, I should have said they are utterly inaccessible. Their characters, their prejudices, their habits, their inclinations are altogether opposed to your attempts. If you invite them to join with you in religious duties, none will come, and if you go after them they will fly from you. Talk to them of the Bible and of prayer, they will mock and deride you. But that God who overrules the destinies of nations and of men, and who will infallibly accomplish all the declared purposes of his word, in the success with which he has crowned the past efforts of the friends of seamen, has removed all ground for scepticism, and afforded an inspiring pledge of his blessing on their earnest prosecution. What a most enlivening exhibition does your report present of the quiet, orderly, attentive conduct of the seamen, who have crowded the decks of vessels at your Bethel meetings, and of the salutary impressions there made upon their minds. For myself I can declare, that I never preached in any church to a more silent and respectful audience, than the one which, on board the Panthea, it was my happiness to address. And with such a manifestation of the favor of God towards this philanthropic work, can Christians feel indifferent? will any who regard the precepts of their Master tranquilly fold their hands, and look, without one effort to prevent it, at so large a portion of their fellow beings hastening to the gulf of everlasting ruin? will they not, now that the plan is shown to be feasible, unite in one common united attempt to reform the lives and save the souls of seamen? Sir, it is a debt of gratitude we owe them. Christianity is under great obligations to sailors. What would this country have been but for them? a waste, howling wilderness—the residence of wild beasts, and of men wild and savage as themselves. What would have been the country of our forefathers? a land of pagan ignorance and idolatry. It is sailors who have been, and must be, indispensable instruments in carrying into effect the promised designs of Heaven in evangelizing the world, in giving to the Lord Jesus the Heathen for his inheritance, and the uttermost parts of the earth for his possession. They must convey the heralds of the cross to the distant regions of the earth; and shall they not themselves partake of the blessings of that great charter of salvation, which these Missionaries of divine mercy are sent to proclaim to the heathen world? But what duty requires of us, policy and self-interest conspire to recommend. Sir, all classes of society are interested in supporting the benevolent and useful objects of the Bethel Union. Besides the principal design you have in view, much collateral good will grow out of its measures. Our cities and maritime ports will be essentially benefited by the reformation of seamen. Our youth will be saved from the effects of their evil example. The number of those sinks of pollution that infest the purlieus of every large town, will be diminished. Merchants will feel more safe in committing their vessels to their management. There will be no resistance to authority, no mutinies, no piracies on the part of a Christian crew. Drunkenness will become disgraceful, and profane swearing be banished from amongst them. In the forecabin of every ship

Christian hymns will occupy the place of low ballads, religious tracts that of profane jest-books, and no honest-hearted tar will be ashamed to be seen with the Bible in his hands. Their topics of conversation will be changed. Instead of relating to each other the revelries and debaucheries in which they had spent their hard earnings at the last port, and looking forward with delight to the new scenes of profligacy and vice in which they are to be engaged at the next, they will be found descending on the happy Bethel meetings they have attended, and on the pious addresses to which they have listened, on the earnest and devout supplications to Heaven in which they have united, and contemplating with delight a fresh engagement in these exercises at the port to which, under God's blessing, they will soon be wafted. I am not so fanciful as to imagine that all these benefits are about to be realized in a day. But whenever these laudable associations shall have but in part accomplished their benign objects, the character of the profession of seamen-ship will present itself in a new aspect before the public. Hitherto it has been deservedly considered as an occupation of all others the most dangerous to the morals of youth. What agony has seized the breast of a fond and affectionate mother, on hearing from her child the first intimation of his disposition towards a sea-faring life! how immediate her impression of its being the offspring of bad propensities in him, and how distressing her fears of the dreadful consequences of gratifying his wishes! If she possess a pious heart, how afflicting the thought of being the agent in placing a beloved son out of the ordinary means of grace, of sending him into associations where the only use he will make of his knowledge of God, will be to blaspheme his holy name, and where he will be sure to forget, though surrounded with danger, all the interests that lie beyond this transitory state. Your measures are calculated to remove these apprehensions, and to make the necessary and useful occupation of the seaman as unobjectionable as any other. There is no better method to make any pursuit respectable, than to inspire its functionaries with self respect. Let seamen no longer be considered as outcasts from society. Let them be taken by the hand as friends. Remove the deplorable ignorance of spiritual things, under which so many of them labor. Let them know they have a common interest with you in the great scheme of Gospel mercy. Make them sensible that they are accountable beings—that there is a Heaven and a Hell—that they have souls which are to be forever happy in the one, or miserable in the other, and that there is a glorious Saviour to whom they may look for life and salvation. Then objections to put children to this employment will cease, and pious parents will commit them to the care and guardianship of a merciful Providence, feeling but little more apprehension for them when tossing on the billows, than when resting beneath the domestic roof. But great are the incidental advantages likely to follow the success of your institution, and others of a like character, they are but secondary to the principal design. I rejoice that while other charitable societies are engaged in relieving the sufferings of the body, the exalted aim of yours is to save the soul. I pray God to continue his blessing on your exertions, and with pleasure second the resolution for the adoption of the report.

DOMESTIC MISSIONS.

Extract from the twenty-third Annual Narrative of Missions, performed under the direction of the Trustees of the Missionary Society of Connecticut, principally in 1821.

The number of Missionaries acting under a commission in this narrative, is forty-two. These have labored in the states of Vermont, New-York, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, and Missouri. That this Narrative may not be too much extended, but few extracts will be made from the respective journals.

For several years past, the Narrative, published by the Trustees, has exhibited a view of missionary labor, in a geographical order. In the present, the Missionaries will be noticed alphabetically. From several of the Missionaries, journals have been received since this account was prepared for publication, a statement of whose labors will be presented to the public in the Narrative of next year.

1. The Rev. Daniel C. Banks removed from this State a few years since, and was settled at Louisville, Ken. with encouraging prospects. In consequence of the introduction of Anti-trinitarian sentiments, he was removed to Henderson, in the same state, where he instructs a school, and preaches part of the time. He has not been able to perform more than one month of missionary labor, which was in the state of Indiana. He gathered one church, united several others formed by preceding missionaries, and found their labors to have had a distinguished blessing.

2. The Rev. Alfred H. Betts has a parochial charge at Brownhelm, New Connecticut, and has been able to perform only a short tour of Missionary duty. He charged but three weeks labor, in which are included five Sabbaths. He visited a number of settlements; preached 22 sermons; visited schools and families; and administered the Lord's supper to a small church in Dover, which had not enjoyed the ordinance for three years.

3. The Rev. William Boies spent six weeks in the service of the Society in Washington and Morgan counties, on the river Muskingum, state of Ohio. He observes, "Attention to the concerns of eternity has increased much, the past year, in this region. Since my arrival, in July, 1819, the church at Waterford, and its branches at Roxbury and Wooster have increased from 40 to nearly 120 members." He speaks very feelingly of the evils arising from incompetent and erroneous teachers.

4. The Rev. Alvan Coe resides at Venice, on Sandusky Bay, and has the charge of an Indian school of about 20 pupils, under the care of the Western Missionary Society at Pittsburgh. He has repeatedly traversed the frontier settlements, and visited, as a Missionary, many families and villages very destitute of religious instruction. "From June, 1820, to Sept. 1821, he performed 53 weeks' missionary labor, preached 167 times, attended 19 meetings for prayer and conference, admitted 9 persons to church privileges, administered the

Lord's Supper 6 times, and baptized 13 children."

5. The Rev. Giles H. Cowles is very useful in visiting the infant settlements, strengthening the feeble churches, assisting at ecclesiastical councils, and encouraging the people to maintain the ordinances of the gospel. He observes, "I am always kindly received in the settlements which I visit, and the people are generally as desirous of, and thankful for missionary labor, as they have ever been in years past. And as many of the settlements are new, weak, and divided, they must, for years to come, be chiefly supplied by Missionaries. And it is by their occasional labors and visits, that the friends of religion, in many settlements, are encouraged to persevere in maintaining public worship, steadily on the Sabbath, which, otherwise, would in many places, be wholly neglected."

6. The Rev. Nathan B. Derow, who labored steadily in Vienna and Fowler, in New Connecticut, has performed 19 weeks' missionary service; during which time he visited many places in his vicinity, and at a distance, travelled 1436 miles, preached 122 times, and administered the ordinances of the gospel as occasion required. He speaks with much feeling of the efforts of errorists, of the many evils arising from incompetent religious teachers, and of the great usefulness of able and faithful ministers of Christ.

7. The Rev. William Fisher having a charge at Meredith, state of New-York, labored five weeks as a Missionary on the head waters of the Delaware and Susquehanna rivers. He represents that region of country as very destitute of religious instruction, and as a necessary consequence, that immorality and error great abound.

8. The Rev. Salmon Giddings, who is employed most of his time at St. Louis, travelled as a Missionary about 7 weeks, in the states of Missouri and Illinois. He organized one church of 41, and another of 9 members. He observes, "God is blessing the means of grace through these western states, and I presume there is no part of America where the people are so poor, take them as a body; nor any that need the gospel more." "There are but five clergymen to supply fifteen churches, dispersed over a tract of country, 250 miles square."

9. The Rev. William R. Gould resides in Gallopis, and has performed 13 weeks' Missionary service. He travelled considerable distances up and down the river Ohio, and visited, repeatedly, various settlements in the states of Ohio and Virginia. He speaks of an increasing attention to the interests of religion, in that quarter, generally, and of a pleasing work of divine grace among the people of this pastoral charge.

10 and 11. The Rev. Messrs. Daniel Gould and Edward Hollister commenced a missionary tour from the vicinity of Boston, Sept. 28th, 1820, & crossed the Mississippi near St. Louis, Dec. 28th, having travelled on horseback, 1455 miles. They have been employed laboriously in that thinly settled country, often visiting the small and distant settlements, preaching, distributing tracts, and calling on families as they were able. Their labors were received with much gratitude, with many solicitations for their continuance, and with evident tokens of the divine blessing. Mr. Gould's health has been poor, yet, by the mercy of God, both have been preserved, through an unhealthy season, from severe sickness. Mr. Gould has been principally in Illinois, and Mr. Hollister in Missouri. The latter visited most of the settlements on the Missouri river. He found some settlements formed under the Spanish government, of many years standing, which have been almost entirely destitute of any literary or gospel instruction. In November last, Mr. Gould left Illinois, on account of ill health, and is now, it is supposed, in North Carolina.

12. The Rev. William Hanford, who is settled at Hudson, Ohio, has been employed 21 weeks in the service of the Society. His health in consequence of long and severe labors in the missionary cause, is feeble. Yet in this period, he travelled extensively, visiting the infant congregations and churches in that region, assisting his brethren in the ministry, as well as visiting new and destitute settlements, to preach and administer the ordinances of the gospel.

13. The Rev. Oliver Hill resides at Great-Bend, on the Susquehanna, and labors, as a Missionary, as much time as he can leave his own people. He writes, "I do not remember that I have ever spent 18 weeks in one year on a mission so agreeably as in the year past. In general, I have travelled over the same ground several times; and I think that I have not, in any preceding year, witnessed so great attention to the preached word, and to private conversation. In Hartford, Lawville, Wysox, Towanda, Orwell, Warren, and Pike have been revivals of religion the past year. Several other places in this region have not been wholly neglected by the Holy Spirit." His labours have been in the counties of Broome, Susquehanna and Bradford, Pennsylvania; and Tioga, New-York; principally in the two former.

14. The Rev. Hezekiah Hull has been for some time in the states of Mississippi and Louisiana. At the time of his last communication, dated at Natchez, Dec. 30th, 1820, he had just engaged in the service of the Mississippi Missionary Society, and is probably now employed in procuring funds for that institution, in exploring the country to procure the requisite information for missionary labors, and in preaching the gospel as he has opportunity.

15. The Rev. Luther Humphrey has performed 15 weeks' missionary labor, in New Connecticut. He says, "The labors of missionaries have been, in some places, signally blessed. The Lord has been pleased to pour out his Holy Spirit, which has caused the hearts of his people to rejoice, while sinners have been excited to flee from the wrath to come. Burton and Clarendon, the two towns where I am settled, have experienced a shower of divine grace, and between 20 and 30 have been hopefully brought to repentance."

16. The Rev. Ahab Jinks of Dayton, Ohio, spent but a short time in the missionary service. His time has been occupied by the peculiar circumstances of his people. He observes, in a letter of November last, "It has been extremely sickly in every part of the Miami country, and in many other parts of this state, Kentucky, and Indiana. Thousands in the and the neighboring states have gone to their long home, and of this number, a great proportion from New England."

17. The Rev. Ebenezer Kingsbury, long a faithful labourer in the vineyard of his Lord, and for a number of years past, employed for a part of the time in the service of the Society, has labored in the destitute region on the head waters of the Susquehanna. Having a parochial charge at Harford, Pennsylvania, within the field of his missionary labors, he is intimately acquainted with the wants of the people, and can easily enter on missionary ground. His labors extended over five or six counties in Pennsylvania and New-York. At the publication of the last Narrative, Mr. Kingsbury's Journal for the year 1820 had not been received. Since that time he has transmitted his Journal for that, and for a part of the succeeding year. In the former year he performed 20 weeks' missionary labour, preached 109 sermons, administered the ordinance frequently, as he had occasion, visited, counselled and comforted the feeble churches, and labored to impress upon the people the worth of gospel institutions, as well as the necessity of a vital union to Christ. In 1821, he spent 26 weeks in the missionary service, generally, in the same territory, and in a similar manner, as the preceding year. A few of the towns were favoured with the special influences of the Spirit of grace, and the churches received pleasing accretions. Mr. Kingsbury represents that portion of the country as in very great want of religious instruction. And from the business of the population, and other causes, little is to be expected but by Missionaries. "In the counties of Wayne, Pike and Tioga, containing a population of about 15,000, there is not a single regular minister."

The people were usually very attentive to the ministry of the word, and very grateful for assistance received from the Missionary Society.

18. The Rev. Jonathan Leedes of Harpersfield, New Connecticut, has labored 39 weeks in the service of the Society, in different parts of the state of Ohio, and the states adjacent. Having been on business to the city of New-York, he observes, "On my return, I came through the country on the Potomac. This region is awfully destitute of religious instruction. In 120 miles, there is but one minister, (at Cumberland) and he thinks his stay there will be but short. In Hancock is a little church without a pastor. I mention their condition, in hope that some society may turn their attention to this valley of death. And that some suitable Missionaries may undertake to instruct these people. A task greater than to settle the gospel among the heathen."

19. The Rev. Amos Loomis, having a parochial charge at Painesville, New Connecticut, has spent 21 weeks in the missionary service. He observes, that the effects of the religious revivals on the Reserve, in the preceding year, were very favorable; & that, during the past year, Euclid, Madison, Austintown, and some other places have been favoured with the gracious visitations of the divine Spirit. The efforts of errorists and false teachers are great, but the influence of truth appears to be steadily increasing.

20. The Rev. Elisha Mason, who has a parochial charge at Mount-Morris, state of New-York, labored 16 weeks in the counties of Ontario & Genesee. The new places which he visited were highly gratified with some enjoyment of gospel privileges. In Gainesville there has been a special work of divine grace. In his journal of Feb. 11th, he writes, "I admitted into the church 18 young people by profession, the most of whom received baptism: 48 is about the number of hopeful converts."

21. The Rev. John Matthews spent 14 weeks in the service of the Society, mostly in Missouri, with occasional journeys in Illinois. In the new and thinly settled country in which he labored, he usually preached to small assemblies, yet as large as could be expected. At St. Charles, May 6th, he and another Missionary admitted to a small church, three members by profession, and five by recommendation, administered the Lord's supper, and baptized five children. There were 30 communicants. He writes, "These things, on your mountain of Zion, would appear small; but to us, who labor comparatively on the rock, they are times of refreshing indeed."

22. In the fall of the year 1820, the Rev. Hezekiah May, received a commission to labor in the northern counties of Pennsylvania, and the adjacent counties in New-York. No returns have been received from him, and the Trustees are not informed whether he has performed any missionary labor or not.

23. The Rev. Justin Parsons has been employed as a Missionary 26 weeks, in the northern and least improved parts of Vermont. He took great pains to settle existing difficulties in destitute churches, to reconcile offended brethren, and to prepare the way for the stated administration of gospel ordinances in places where they were little enjoyed. In these important labors he was eminently successful. He received 53 members to different churches, and saw numbers of immortal souls, through his instrumentality, turned, apparently, from sin to righteousness.

24. The Rev. Caleb Pitkin has labored 23 weeks in the southern part of the Western Reserve. He thinks important benefits have resulted from a religious visiting of congregations, churches, and families, by two Missionaries in company; particularly in animating Christian professors to increased activity and faithfulness in the divine life. He says of the town of Randolph, "Within a short time there have been in this place about a dozen hopeful conversions, and the work is still going on." He adds, "In the towns which I have last visited, the Lord is manifestly working for the salvation of sinners, and the edification of his people. From several other towns I have just heard that the work is progressing."

25. The Rev. David C. Proctor, in October last, soon after leaving the Theological Seminary at Andover, commenced a Missionary tour to the western and southwestern parts of the United States, having been previously ordained as an Evangelist. No information has been received from him since he left Geneva, state of New-York.

26. The Rev. Isaac Reed, having a parochial charge at Nicholasville, Kentucky, has performed 8 weeks' missionary labor. He deplores, with deep feeling, the low state of religion in the region which he visited. He attended periodical catechisms in families, to instruct parents and children in the Shorter Catechism. He says, "Many persons in these parts do not know a word of the ten commandments. And some have told me they knew not that God had ever given any commandments."

27. The Rev. Abraham Scott has labored 14 weeks in the service of the Society, in New Connecticut, and in the counties southward of that tract. He believes the influence of Christianity, in the field of his labors, to be gradually increasing, and that most persons feel themselves obliged to pay it a decent respect. A state of things which could not be said to exist some years since, and which he considers attributable, chiefly, to the divine blessing on missionary labors.

28. The Rev. John Seward, during the year past, performed, on the Reserve, 16 weeks' missionary service. He travelled extensively, and visited the infant churches and new settlements, as he found the most urgent calls for his attention. He observes, in a letter of November last, "We think that the prospects of this country, in a religious point of view, are, on the whole, encouraging. There has been some unusual attention to religion in several places, for several months. We are looking, and I hope waiting, for a still more copious shower of divine grace. I can truly say that laborers in this part of the gospel vineyard are now much more needed than they were ten years ago, this day, when, weary and solitary, I first entered the town, (Aurora,) where I now reside."

29. The Rev. Israel Shaler has labored as a Missionary, in New Connecticut, 17 weeks. He preached much, visited families and schools, and administered the ordinances of the gospel as he found occasion.

30. The Rev. David M. Smith, who is connected with a church at Lewiston, New-York, has performed 12 weeks' missionary service. He speaks much of the prevalence of errors, and of the great want of able and faithful ministers. He says, "There are within the bounds of Niagara Presbytery between forty and fifty churches, and but six ministers, including one Missionary among the Indians, to supply them all."

31. The Rev. Eli Smith, residing at Frankfort, Kentucky, has labored in the employment of the Trustees, 21 weeks. He speaks of the efforts of errorists teachers as the greatest obstacle to the Christian cause, in the region in which he has labored. In the train of error, vices always follow.

32. The Rev. Noah Smith, after leaving the Theological Seminary at Andover, last fall, and being ordained as an Evangelist, was commissioned to visit the western and southwestern states as a Missionary. Having reached Geneva, in the state of New-York, and being informed of the destitute situation of many places in that vicinity, he thought it his duty to labor in that region instead of going further. He accordingly applied for permission to remain there, and pursuant to his request a commission was sent to him.

33. The Rev. John Spencer has labored on the Holland Purchase, New-York, 39 weeks, or 273 days. In which time he preached 298 times. The settlements which he visited are generally new, yet many of them are numerous and increasing. Many of the inhabitants are very desirous of enjoying the stated ordinances of the gospel, but on account of the present embarrassments of a great portion of the people, and the difficulty of procur-

ing competent religious teachers; they must remain to a great degree, destitute, unless missionary aid continue to be afforded them. This privilege they seem to appreciate, and often express their grateful acknowledgments. Mr. Spencer's labors have had the divine blessing, particularly in producing an increased regard to religious institutions, and a stronger sense of the importance of the appointed means of grace.

34. The Rev. Randolph Stone, performed only 4 weeks' missionary labour on the Western Reserve. He was absent from the missionary field, several months, in Pennsylvania & New-England. He is settled for a part of the time in Morgan.

35. The Rev. Lot B. Sullivan has labored 26 weeks in the northern and western parts of New Connecticut, principally in the county of Huron. He speaks of the prevalence of general stupidity respecting divine things. Yet, in a few places, there seemed to be some tokens of the influence of the Holy Spirit; and, in general, of a gradually increasing sense of the importance of the ordinances of the gospel.

36. The Rev. Matthew Taylor has been employed 29 weeks in the central part of the state of Ohio. He speaks of various religious errors that are advocated with much zeal, forming powerful obstacles to the progress of divine truth. Still, he thinks there is an increasing activity and confidence in the friends of righteousness. And, while it pleases God to increase their fidelity and prayer, they are encouraged to hope that he will remember their wants in the greatness of his mercy.

37. The Rev. Jesse Townsend has performed 39 weeks' missionary labor in the state of Illinois. The peculiarly scattered state of the inhabitants rendered it difficult for him often to convene enough for public worship, except on the Sabbath. He spent much time in visiting families, and instructing them in the truths and duties of religion. He succeeded in establishing several Sabbath Schools, which were prosperous. He labored to prepare the way for the future establishment of congregations and churches. He distributed a number of Bibles and Tracts, which were very thankfully received. With a population of 55,000 souls, and rapidly increasing, he is the only Presbyterian minister in the state. And there are very few of any other description. The leading characters of the state, as well as the people generally, appreciate the value of missionary labors, and are very desirous to have them continued and increased.

38. The Rev. Joseph Treat has labored in New Connecticut 21 weeks. By taking pains to have religious meetings at such times as would least interfere with the customary labors of the people, he often collected a good number for public worship, on week days, and in the busy season. He says, in a letter of September last, "Your Missionaries on the Reserve have had nothing very special to encourage them this summer, though, of late, their prospects are more encouraging. There are tokens of the divine presence in several of our churches."

39. For an account of the Rev. Lyman Whitney, the Trustees refer to what is contained in this Narrative respecting the Rev. David C. Proctor, who left Hartford in company with Mr. Whitney, their commissions being similar.

(To be concluded next week.)

From the Charleston, (S. C.) Intelligencer. SATAN HIS OWN ENEMY.

Mr. Editor,—Permit me to give you an account of certain circumstances, which occurred in Massachusetts, during a late powerful revival of religion in that place. These circumstances conspire to exhibit at once the Power of God, and the malignity, as well as powerlessness of Satan, when he who "rules in heaven and earth," is pleased to assert his prerogative. Nay, they conspire to prove that God can smite Satan and his agents defeat their own designs, and can make them instrumental in promoting his own glory, which their hearts hate.

It was the 4th of July, 1821, that the adversary had selected as the day on which he was to make an open and unadvised attack upon the work of God. Already he had lost many faithful subjects, but had hitherto manifested his hostility by employing the tongue of slander—by circulating in the real spirit of stratagem, reports equally insidious and infamous against the character of the Rev. Mr. N. . . . the servant of God.

By the latter part of June appearances seemed to promise a rich harvest of converted souls. This enraged the enemies of religion. And when it was announced that the friends of God intended to devote the 4th day of their country to the celebration of his praise in the sanctuary, certain men took the alarm.

It was the signal for offensive operations. They had no previous intention of celebrating the day, but finding that Christians had determined to honor God and his work on that day, they determined to set up their god in opposition. Early in the morning they commenced the discharge of cannon, and I recollect, Mr. Editor, that while I was rising from my bed, and adjusting my dress to prepare for the morning service, I could not exclude from my mind that expression of the prophet Daniel, that the "wall should be built in troublous times." "Troublous times, troublous times," infected my imagination, and yet that the wall would be built—that the work of God would go on, I could not reasonably doubt; though I confess, that like an inexperienced, trembling follower of our great Captain, I feared the result. It was a beautiful and glorious morning. The sun rose clear over the distant hills that skirt the valley in which P. is situated, and while he smiled, and lighted up the face of the earth, and diffused a genial warmth and vigor throughout the system of nature, seemed to be an emblem of what the Sun of Righteousness was, and was to be to many a soul upon which Jesus had already smiled, or to which he was about graciously to reveal himself.

I took my way to the lecture room, passing through the smoke of the cannon, which they were careful should be kept firing a sufficient length of time fairly to salute those who were assembled to worship God, and let them know that they had commenced operations for the day. We had a most delightful session of prayer and praise; and when Mr. N. . . . addressed us from a portion of Scripture, the Spirit of God was, as I believe, verily present by his holy anointings. The address was directly to Christians, and I think I can call myself to witness, Mr. Editor, (for I think you were present) what elevation of hope—what sustained spiritual feeling—what fulness of joy then held their delightful way in the hearts of the children of God. It was an antepast of the day—more—it was a prelibation of heaven. Never did I so practically know the meaning of the pious David's assertion—"The law of thy mouth is better to me than thousands of gold and silver." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

The opposers occupied the church in the morning with their exercises. At 2 o'clock they who loved the Lord and respected his ordinances, began to assemble in the same place. For the sake of accommodating some few gentlemen who had walked in their procession, and who still wished to attend the religious services, they deferred their carousals ostensibly, until these services were concluded. The church was crowded. While the people were assembling, and as they passed near the rioters, crackers were repeatedly exploded, in order to deter and intimidate them. The service began. It went calmly and sweetly forward. The Rev. Mr. H. the pastor, took his text from John viii. 36. "If the Son therefore shall make you free, ye shall be free indeed."

He did not proceed far, when the word—Fire! was given, and our ears were suddenly stunned, and the congregation startled, by the report of cannon. It was the attack of the adversary! and it was well kept up. But unfortunately for him and his agents, every shot preached louder than ten

thousand thunders! Meanwhile, the drums beat and the fires played, and the soldiers marched back and forth before the church door, animating moreover by the music of the cannon, and the prospect of a glorious triumph over the cause of God. But alas! they were laboring hard to defeat themselves. Some few Christians indeed, were alarmed and quick sensibilities, were agitated and alarmed, and others, though not intimidated, did dread the consequence of this violent attack; but generally there were high hopes that this tumult would be overruled for good. And so it was. So skillfully did the preacher allude to, and apply his discourse to the conduct of the opposers out of doors; such advantage did he take of every blast of the cannon and every play of the flag, by some well pointed remark, that it all was like a two-edged sword to the hearts of listening sinners. Indeed, Mr. H. afterwards informed me that had he showed the heads of his sermons to his opposers previously, & earnestly requested them when he had reached such a point in his sermon to—fire! and when he reached another point to—fire! they could not more effectually have served the purposes of his discourse than they did. Those gentlemen who had walked in the procession, hung their heads, were disgusted—in some instances were convicted deeply of sin. One gentleman, who had been previously somewhat serious, declared to me, that every shot the cannon pierced his soul—filled him with a kind of indescribable horror, and brought him through the blessing of God, to such a hatred and detestation of sin in himself and others, as constrained him quickly to fly to Christ.

I confess I trembled for the ark of God. Indeed, I was so uneasy, that after the sermon was concluded, I went out and expostulated with the ringleader, whose companion in wickedness I had been, and over whom I thought I might have some influence. But I have reason to believe that in general the spirits of the children of God were perfectly unruffled. I sat near the Rev. Mr. N. and so delighted was he with the discourse, and accurately precise too was he of the result, that whenever an apt allusion dropped from the lips of the preacher, he would turn round with a smile, and whenever a shot from the cannon pierced our ears, he would say, it would involuntarily escape from him—"That is good, that is good. Speaking afterwards of the events of this day, he observed to me, "Did not you feel calm? I felt there was a deep and majestic calmness overruling the minds of Christians." I found very much indeed indeed felt so. Nothing could be more appropriate, or more naturally arise out of him than Mr. H's description of the miserable bondage in which those out of doors were faithfully serving their master.

The ministers looked forward with an attention of hope and fear to the meeting of inquiring sinners, as it was called, as that meeting was generally esteemed a kind of spiritual thermometer, by which the degree of warmth or cooling in the society could be measured. "I was sold for an hour previously to the evening service. This time arrived. It was crowded never so full before! The daring and outrageous attack in the day had driven many to the place in which he that appeared was always supposed to be asking, 'What must I do to be saved?'—This question was emphatically asked in the meeting. It was felt that a most powerful impulse had been given to the revival. Sinners were pressing with accelerated speed into the kingdom of God. Nor was it impulse at all weakened by the evening service. The house was overflowing. You was the You marked the progress of things. Mr. N. N. evening put forth his mightiest efforts. His course was one continued flash of conviction. He spoke from that part of Gen. xix, which treats of the destruction of Sodom. "Up, get ye out of this place," was closely and powerfully applied, and when he had given a full account of the nature and circumstances of Lot's expostulations with his son-in-law, he came to speak of the stillness which remained over Sodom, while he was taking his leave. Oh! then, when his warnings were despised, and they would not believe a word he said—then—then—when Lot safely out of Sodom—what a terrible stern of seemed! You remember he turned the heads of the audience completely towards the window. They involuntarily looked round to see the congregation! to see Sodom in flames!—It was overpowering.

That was an eventful and a glorious day. From that time forward, I may spread his triumphs among great and small. Those who thought to crush the work of God were likely disappointed, and retired with shame. The fruits of this revival are one hundred and fifty converts. Praise ye the Lord. He that loves the cause of Jesus, will be grieved at the recital of such facts as the above. They afford besides an exemplification of the rule which a Minister of the Gospel ought above all men to place constantly before him: That no opposition, however furious and appalling, which appears to be dictated by enmity to good, proceeding, and in the case of religion, to the Gospel of Jesus Christ, ought to discourage him, at whom that opposition is aimed. Yours &c. NOVANGLO.

REVIVALS OF RELIGION.

Communicated for the Vermont Intelligencer. Berkshire county, Massachusetts, is, at this time, watered with a copious shower of divine grace. I am not able to state the exact number of hopeful converts in each town; but in P. field, Lenox, Lee, Stockbridge, Sandeford, New Marlborough, about eight hundred, it is believed, have been recently brought out of nature's darkness and nature's bondage into the light and liberty of the gospel. In Pittsfield the revival has been remarkable, not only for the number of its subjects (about 200) but for the character of the converts. Of 80, who at one time united with the church, 40 were heads of families. In the work, although of recent date, has been paid more than 100 are already reckoned as fruit of the revival. Revivals of religion have very recently, and in general, with very promising prospects, commenced in Lanesborough, G. Barrington, Sheffield, and Egremont.

Extract of a letter from Mr. Elderkin J. Boardman to the Editor of the Woodstock Monitor, dated Bakersfield, Dec. 31, 1821.

With regard to the state of religion in this county, nothing special has occurred for some months past. In the four towns which have been visited with revivals of religion the present year, and where many as we hope, have become objects of renewing grace, all, with the exception of one individual, appear to hold on their way, pressing. Christians generally appear to be up doing. There is evidently a growing attention to religion in these towns among all classes. Moral and religious state of the people has undergone a great change, and measures begin to be taken to establish the preached gospel among them. The wilderness is blossoming like the rose.

In Enosburg, Rev. Mr. Schellton is preaching as a candidate for settlement. In Berkshire, Wooster is preaching one half the time. In Montgomery, Mr. Case. I have preached nearly 4ths of the time since my return, in Bakersfield, among this people of late. Very many exhibit fruits of that great moral change, which can be produced only by the special influences of the Holy Spirit. Already between 80 and 90 have united with the Congregational Church, and 40 more are reckoned among the subjects of renewing grace in the awakening.

Many of these were heads of families, and advocated the doctrine of Universal Salvation. Several who in the commencement of the work

were its most violent opponents, have since become its warmest friends. When they came forward to relate to the Church what the Lord had done for their souls, they declared that for years, they had rested their immortal interests upon this sandy foundation. They also declared that they were brought by the grace of God to see themselves brought to a resting place, and to fly to the arms of a sin-pardoning God. Many of these converts had renounced their former sentiments, and embraced the distinguishing doctrines of the Cross. The same is true respecting advocates for this doctrine in other places.

In a letter from a friend in Westmoreland, I have the following account; speaking of the present awakening there, it mentions a man, between 60 and 70 years of age, who had been a strong Universalist for many years, but is now fully convinced that foundation is of sand, and is wonderfully rejoicing, that, at the eleventh hour, in advanced life, he should be born from above. There is no small number, who have built their hopes of happiness on this airy foundation, in Westmoreland, who now begin to tremble. One young man in particular, of promising talents, who had embraced the same doctrine, having been brought to see his danger, and the slippery places on which he was standing, has now, he hopes, found a Saviour.

In a plain and familiar manner, the letter states, "he related to me the struggles, which he had in renouncing this bewildering and dangerous doctrine. At one time, as he expresses it, he became mad with his Bible, because he could not make it harmonize with his then opinion."

By a letter from a correspondent in Fitchburg, Mass. dated 19th inst, we learn there is a general excitement on religious subjects in that place. The writer states that "For some months past there has been a constantly increasing attention to religion, a few in different parts of the town have obtained hope. Meetings are increasingly full. Such a moment of solemn stillness and apparently earnest prayer, I never witnessed elsewhere. We dare not say we have a revival; we do not say we have not. What will be, God only knows. I do not know who is not more thoughtful than usual, and I do not know but few, who seem very pungently convinced."

The revival continues in Temple adjoining Wilton. From 50 to 60 have hope, and it is thought to be increasing. At New Ipswich the prospect is most interesting. How large the number who have hopes I do not know. I learn that 60 attended an inquiring meeting there, three weeks ago. I have not heard directly since, except that it is spreading into every part of the town. Wilton remains much as it was in the summer."

BOSTON RECORDER.

SATURDAY, FEBRUARY 2, 1822.

Domestic Missionary Society.

If this important Society has not yet acquired as much glory in its progress, as Gideon and his three hundred men acquired in the eyes of Israel, by their victory over the Midianites, it still displays a portion of the same spirit, that led the small but victorious band over Jordan, "faint though pursuing." Its means, have been small from the beginning. The public have either not understood the object, or else have supposed that it might be better accomplished by some other institution of earlier date. It is not possible to conceive that a community so sensibly alive to the prosperity of Zion, as the Congregational Church of Massachusetts, and so ready to obey every call for help from other sections of the country, should be deaf to the intreaties of the destitute within her own bounds, through wilfulness. We are far more ready to believe, that the deficiency of their charity to this object is owing to the want of information, (though certainly much information has been circulated) than to the want of fervent sympathies in the arrows of the distressed, or a disposition to afford relief to those who must perish without it.

There are other Societies which contemplate the same object, but not singly, nor even prominently. All other Missionary Societies in the State, except the Foreign Missionary Society, devote their income chiefly to the support of Missionaries in Maine, New Hampshire, Vermont, Rhode Island, and New-York. Those Societies were formed when the waste places of the church in Massachusetts, were few compared with their present number. Their principal object was originally, and is still very properly, to send the means of grace to the frontier settlements, or newly organized towns, where the population was at once thin, and of too heterogeneous a character, to maintain the ordinances of the gospel without assistance. The amount of good already accomplished and hereafter to be accomplished by these Societies, is incalculable—they have not only retarded the natural progress of degeneracy, but multiplied those converts to righteousness who will swell the song of Moses and the Lamb forever. Their resources, however, have always been too small to admit of supporting a sufficient number of Missionaries to meet the calls from abroad, and at the same time render any considerable aid to feeble churches at home. Hence, these churches have been neglected, and their number has been constantly increasing—nor is it possible to predict where the evil will end, unless some efficient means are early adopted for its remedy.

It was for these reasons that the Domestic Missionary Society was formed in 1819, with the single object of aiding churches in Massachusetts, who were either too young, or too infirm to support the gospel without such aid as it proposed to furnish. It was thought, very reasonably, that such a Society would possess greater efficiency, having so definite an object, than any other Society then in existence; that its officers would feel a greater share of responsibility, and the public at large, a deeper interest in its prosperity, on account of the limitation of its views to the spiritual wants of our own churches. It was not imagined, that any interference with other Societies would result from its operations, nor that any rivalry would be created; and no such interference or rivalry, has ever been complained of. Why then is the Domestic Missionary Society permitted to languish? Its importance is acknowledged; support is pledged to it by the great body of the orthodox Clergy in the Commonwealth; and its feeble exertions have been crowned with signal success. Several churches (we do not now recollect the precise number) have been raised from the dust and clothed with the garments of praise by its instrumentalities; others are "rejoicing in hope," through the encouragements that have been held out to them by the very existence of such an institution; now can they avoid the bitterness of disappointment, unless their treasury be replenished abundantly beyond what has been hitherto cast into it. These considerations cannot but be familiar to every clergyman, & to every reflecting private Christian;

& shall they be unheeded? Shall more than 50—one sixth part of the congregational churches in Massachusetts be suffered to fall a prey to divisions; to fatal errors; to the combined influence of wicked men & fallen spirits, when there is strength enough, and more than enough, in the whole-body to preserve them alive? Fifty, or an hundred, or an hundred and fifty dollars a year for a few years, would enable most or all of these churches to support an able minister, who would build them up, and rejoice with them in green pastures, beside still waters. They need this encouragement, and they must have it, in order to bring their own energies into effort; they are disheartened, broken, and irresolute; they require the hands of their brethren to lead them, and the voices of their brethren to cheer them, as well as the prayers of their brethren to preserve them from annihilation. If some inquiring, how came they into this state of weakness? We answer, by the same judgments of Heaven to which stronger churches are exposed, and under which they will inevitably fall sooner or later, unless they are mindful of the Divine injunction—"Bear ye one another's burdens, and so fulfil the law of Christ." There is no security for any of our churches unless they are ready to bear each other's infirmities; and those ministers, if such there are, who fear the consequences of bringing forward this subject before their congregations and urging it with all the vehemence its magnitude demands, ought to be well persuaded that their people are unable to give, and not merely unwilling; they ought to be sure that fifty families, missing congregations, have not a voice to enter the ears of the Lord of Sabaoth against them, else they have reason to expect that their own flocks will soon be left without a shepherd.

It is a solemn question, and ought to come home to the heart of every individual that has influence in society; have you done "what you could," to repair the desolations of Zion?

When we began this article, it was not with the intention of saying even thus much on the subject. But what we have seen with our own eyes, has in some measure affected our hearts; and the wider the scope we give to the reflections that occur on the deplorable condition of some of our churches, & the probable, nay the unavoidable consequences to others, of neglecting them, we are filled with astonishment at the indifference indicated by the reluctant contributors to the only Society which proposes their relief. We have before us a letter from one of the Missionaries now in the employ of this Society, to a member of the Executive Committee, from which we deem it proper to make an extract, showing not only the need of missionary aid, but some of the causes that have operated powerfully to lay waste some of the fairest portions of our Zion. It is under date of Jan. 22, 1822:

"My hope is, that some one of the Committee will come into this region, and from actual survey be prepared to feel its desolations. I am fully persuaded no section of our state exceeds it in ignorance of religion, and the first rudiments of education. This ignorance has given the easiest access to the wildest and lowest sectaries; and to religious impostors—ministers who have lost their character by bad conduct, and loose habits. The consequence is, that prejudices against regular congregational clergymen have been sown thick, and are grown up rank. The ministerial character is therefore not only low, and despised by many, but the congregational minister is suspected as a sharper, or one that has no regard to the good of souls, but only to his own emolument. You, sir, know there are exceptions to this remark—but you know also that it is correct to an alarming extent. And, since it is so, the duty devolves on Christians to dispel this ignorance and prejudice, and build up this "waste place." As a commencement of the work of reformation, the Society in which I labor, affords flattering encouragement to exertion. It was not anticipated when this little church was organized, a few years ago, that this day would see them so far advanced toward the regular ministrations of the ordinances, unless very special blessings were granted. Now, they hope their greatest struggle is past, and that in a little time the ministry, with all its privileges, and a convenient place of worship will be theirs! On the 23d of Dec. last, their vestry, a room 35 feet by 25, beneath the meeting-house, was opened with appropriate services; and I think, dear sir, you can hardly conceive the joy with which this little flock sat under their own vine for the service of their God. It was interesting to be with them. I think sincere gratitude ascended to the Father of mercies. In this room I now have a school of 33 scholars—my reasons for taking charge of it, are, to acquire an influence that is desirable—and, to lengthen out my missionary appointments. I attend three meetings on the Sabbath, a weekly lecture, and a weekly prayer-meeting; the monthly concert is attended, and a monthly church prayer-meeting—but, I cannot tell you of conversions—sometimes my heart almost faints. This people will need the fostering care of the Domestic Missionary Society yet more. Their house of worship will require more than they can raise to finish it next spring, and it is advisable that they direct all their force, at present, to its completion."

The church here referred to, has struggled into existence within a few years, from the midst of a mass of ignorance and wickedness, not a little appalling. The blessing of God has attended it. The Holy Spirit has been sent down. Christians, though few in number, have been excited to very unequal efforts, and with the aid received from individual generosity, and missionary societies, they have a fair prospect of being able shortly to support the gospel among themselves, and to raise the standard of the cross in the midst of a population amounting to two or three thousand, by a large proportion of which it has been fearfully disregarded and insulted for many years. Is it no privilege to aid a church like this—to take a part with them in dispelling the darkness of the surrounding region, and in preparing the way for the recovery of many souls from the "snare of the fowler?" But this is only one of the half-hundred churches that need present assistance, in order that they may become like cities set on hills, whose light shall not be hid. Let all our congregations be informed on this subject by their ministers, and they will act—they will need no exhortations—they already know how to feel for the miserable, and only require that such objects of

spiritual commiseration be made known to them, to ensure their cheerful offerings in their behalf. We do earnestly hope that something will be done of once.

The subscriber acknowledges the receipt of the following sums in behalf of the Domestic Missionary Society of Massachusetts, since Nov. 1, 1821.

"Charity begins at home," \$5 00

Several Ladies, 1st Parish, Marblehead, to constitute Rev. S. Dana a life member, 20 00

Several Ladies of the Old South Church in Boston, to constitute Rev. B. B. Warner, a member for life, 20 00

A Friend, 20 00

Thanksgiving offering, from Rev. R. S. Storrs' Congregation, Braintree, 18 00

Dea. Josiah Salisbury, life membership, 20 00

Nathaniel Willis, life-membership, 20 00

JOHN CONNOR, Chairman of Executive Com. for Eastern part of the State. \$123 00

A Quarterly Meeting of the Executive Committee of the Domestic Missionary Society for the Eastern part of the State, will be held in Boston, on Wednesday, Feb. 4, at 3 o'clock P. M. at the house of Dea. SALISBURY.

MISCELLANEOUS.

Count Platoff, the celebrated Cossack chief, has built a new city, called New Tcherkassk, in the Donskoy country, which in the course of ten years grew so rapidly as to cover four miles. Here the venerable chief has established a school for the Cossacks, and is laboring indefatigably to introduce the civilization of Western Europe.

Ceremonies.—When the Sovereign of Persia, or the Heir apparent, enter any considerable town in their dominions, a cow is slaughtered at the feet of their horses, as a token of respect. Another usual compliment consists in breaking a vessel, containing sugar and honey in the path of the royal personage.

WORTHY OF IMITATION.

How much more than has yet been effected, might be done in aid of the cause of Christian benevolence, were the principle recognized in the following letter more generally adopted? To awaken others to an imitation of so noble an example the following is published entire; and the writer may be assured that the enclosed sum is paid over to the Treasurer of the American Education Society.

Charlestown, Jan. 24, 1822.

Rev. and Dear Sir,—In January 1821, you will remember I sent you three dollars, as the six per cent. income of a certain business, that I had devoted to Religious Charity for the year 1820.—From the same business by the blessing of God for the year 1821, I send you ten dollars and fifty four cents, wishing you to forward it to the Education Society; hoping to be able the next year to equal or exceed this sum,—and praying that this and other charities to this Society, may be instrumental in rearing a Ministry that will be faithful in defence of the Faith once delivered to the saints. Yours with esteem, N. Q. Ret. Warren Fay. Communicated.

Extract of a Letter from the Rev. ELIJAH WATERMAN, of Bridgeport, Conn. to the Editor of the Recorder.

"During the past year, the Lord has greatly refreshed the Church and Congregation in Bridgeport. The revival commenced in August 1820. On the first Sabbath in March last, 27 were added to the Church; and at the communion season on the 1st of October, 51 were by covenant united to the Church, and in Nov. 10—making 88 in the whole. It has been a very interesting season—and to the Spirit of all grace be the praise—the Lord hath done great things for us whereto we are glad."

Ordained.—At Haverhill, N. H., January 3, 1822, Rev. JACOB N. LOOMIS, Introductory Prayer, by Rev. Luther Jewett, of Newbury; Sermon, by Rev. Galvin Yale, of Charlotte; Ordaining Prayer, by Rev. James Hobart, of Berlin; Charge, by Rev. Thomas A. Merrill, of Middlebury; Right Hand of Fellowship, by Rev. Grant Powers, of Haverhill; Concluding Prayer, by Rev. Luther Leland, of Derby.—Communicated.

CHRISTIAN ALMANACK.

A correspondent from Ohio, writes thus to Messrs. Lincoln & Edmunds, the publishers of the Christian Almanack:—"Jan. 13, 1822. The two dozen Almanacks were received in due time—send five dozen more. The more the Almanack is known, the more extensive will be its circulation. It ought to be in every family in the United States, that the important information it contains may be diffused throughout our country."

COLLEGE OF SCIO.

By a letter received in Middlebury, Vt. from the Rev. Levi Parsons, one of the American Missionaries to Jerusalem, it appears that a college has been established at Scio, the capital of the island of the same name, in the Grecian Archipelago. It now has 700 students and 14 instructors. The Library consists of 3000 volumes, among which are excellent editions of the works of Homer, Herodotus, Plutarch, Xenophon, Virgil, and of the holy Fathers. The number of buildings occupied by the College is nine; a Chapel, a Laboratory, a Library Hall, and Lecture rooms. The Latin, Greek, French and Turkish languages, Philosophy, Chemistry, Mathematics, Arithmetic, Philology, Geography and Theology are taught. [Statement.]

A Clergyman once asked Mr. Garrick why a church congregation was seldom brought to tears, when the same persons, placed in the theatre, would be worked up to grief by fictitious distress. "The reason," answered Garrick, "is obvious; we repeat fiction as though it were truth; you repeat truth as though it were fiction."

From the foundation of St. Luke Hospital, London, in 1751, to the year 1807, near FOUR THOUSAND insane persons were cured, and consequently restored to themselves and society, by means of that single institution. What mind can conceive the sum of misery thus relieved? Never could humanity more nobly labor than in bestowment of such relief.

One hundred and sixteen ladies in Washington, Pennsylvania, have publicly resolved to clothe themselves and their families exclusively in articles of Domestic Manufacture, and to employ no person to spin, sew, knit or weave, who will not follow their example, and appropriate a part of their earnings to the education of their children or other relatives.

The Cherokee Indians.—We learn from a Southern paper, that this tribe of Indians have recently divided their country into several districts; have laid a tax on their people to build a court house in each; have appointed circuit judges, and in other respects are adopting the laws and manners of civilized life! And yet Mr. Randolph the other day, ridiculed the efforts, (too feeble we admit) that have been made to civilize these sons of the forest, and humbly intimated that they had better be thrown upon our farms as slaves!!!

Gen. Adv.

On Saturday last, the elegant Academy edifice in South Bridge-street, was destroyed by fire. The fire was discovered at school hours, in the morning, in the inside of the roof, and though prompt and efficient aid was afforded, no exertion could save it. The committee have procured a good and convenient house for the accommodation of the School, which is still under the direction of Mr. B. F. Farnsworth, the Preceptor, and they are taking active measures for rebuilding the Academy immediately.

PROCEEDINGS OF CONGRESS.

House, Jan. 21.—The Speaker communicated the following letter from the Secretary of the Treasury. Treasury Department, 19th Jan. 1822.

SIR—I have the honor to transmit herewith, for the information of the House of Representatives an estimate of appropriations, proposed for the service of the year 1822, amounting to \$3,691,285 45.

For the Civil List \$868,603 04

For Miscellaneous Expenses 456,375 60

For Foreign Intercourse 140,000

For Military Department, including pensions, arming the militia, Indian Department and arrears, 5,165,896 19

Naval Establishment, including the Marine Corps 2,252,410 27

\$8,691,285 43

The funds from which the appropriation for the year 1822 may be discharged, are the following viz. 1st. The sum of six hundred thousand dollars, annually reserved by the act of the 4th of August, 1790, out of the duties and customs, towards the expenses of government.

2d. The surplus which may remain, of the customs and arrearages of internal duties and direct taxes, after satisfying the sums for which they are pledged and appropriated.

3d. Any other appropriated money which may come into the Treasury during the year 1822.

I have the honor to be, very respectfully, sir, your obedient servant, Wm. H. CRAWFORD.

Senate, Jan. 24.—The following resolution, offered yesterday by Mr. JOHNSON, of Louisiana, was taken up for consideration:—

Resolved, That the Committee on Naval Affairs be instructed to inquire into the expediency of providing by law for the building of an additional number of sloops of war for the protection of the commerce of the United States in the Gulf of Mexico; and into the propriety of employing one or more of the frigates or ships of war of the United States for the same purpose.

[A debate ensued on this motion, which was objected to, as confining the inquiry within too narrow bounds; and Mr. J. consented to have "small vessels" substituted for "sloops of war." In the course of the discussion, it was remarked, that the President had the power to employ all the Naval force as he might think proper. Mr. DWIGHT thought, that five or six additional vessels were wanted in the West Indies, &c. but that they could be purchased much cheaper than built. Mr. OTIS suggested the propriety of simplifying the resolution into an inquiry of providing by purchase or otherwise, an additional number of small vessels, for the better protection of the commerce of the U. S. The resolution was so modified and passed.

Liability of Corporations.—An act has passed the Legislature of Massachusetts, and been approved by the Governor, enacting, that every person who shall become a member of any Manufacturing Corporation, which may hereafter be established, within the State, shall be liable, in his individual capacity, for all debts contracted during the time of his continuing a member of such Corporation.

AWFUL CALAMITY.

Philadelphia, Jan. 26.—On Thursday morning, that spacious building, the ORPHAN HOUSE, was reduced to ashes; and would to Heaven this were the extent of the calamity. The weather was excessively cold; and about 3 o'clock the Matron was awakened by some of the children, complaining that the room was full of smoke. She, and her daughter, immediately arose, and on reaching a door leading to the cellar found it to be in a blaze. They hastened to the children's apartments, to save the orphans; but soon after the whole interior of the House was wrapt in flames. There were nearly one hundred orphans in this asylum, when it took fire, and it is to be feared, that of these, twenty-three (all girls but three) fell victims to the fury of the flames, (as they are still missing.) Others were rescued from them by the interposition of the watchmen, who came to their assistance.—Honorable mention is made of Robert Nutter, John Butcher, and Stephen Barcus, for their humane exertions on the occasion. The last child saved, was by Nutter, who in bringing her off, was obliged to clamber over the bannister, the stairs being on fire. The little innocent, when he ascended her, begged him in her artlessness, "not to throw her into the fire." We cannot continue the narrative.—There were no male inmates in the house; and the Matron, and her two female assistants, did every thing in their power to save the innocents confided to their care. The intensity of the cold, formed a distressing impediment to the zeal of the firemen to extinguish the flames. The excitement which this calamity has produced may well be imagined. The loss is estimated at \$25,000, and \$5000 of which was insured. A Public Meeting of the Citizens was immediately held, and every measure adopted to alleviate the misery of the objects which escaped naked from the flames. Offerings of clothes, food, &c. have been made; and \$5000 were immediately subscribed for rebuilding the Asylum.

FIRE.—In Haverhill, Me. on Thursday morning Jan. 24th, at between 12 and 1 o'clock, the dwelling house of Messrs. Robert and William Barlow, was discovered to be on fire. The two families, consisting of 12 persons, including 4 small children, were all asleep in the house at the time, unconscious of any danger. The fire was not discovered until the flames had burst into the room where they were asleep. Thus circumstanced, without a possibility of putting on a single garment, they were reduced to the necessity, on that excessive cold night, of jumping out of the windows, without any other than their sleeping clothes; and were compelled to travel nearly a quarter of a mile to their nearest neighbors. Among the sufferers was an old gentleman about 77 years of age, and a lady about 70—the former of whom was very badly frozen. The latter providentially slept with her stockings on, and escaped the place without much injury.—Portland Gazette.

Small-Pox.—By some strange fatality, the Small-Pox, and that of the most pestilential and deadly kind, has been introduced into North Carolina, through the medium of certain quantities of Vaccine matter sent from Baltimore. Several persons had died of the disease in that state, and it was spreading to an alarming degree. In Baltimore 16 persons had died of the same disease, in one week.

Remarkable presence of mind in a child.—We understand that the following instance of forecast in a lad nine years old, took place in East-Wharf, a week or two since.—Timothy Ellsworth, Esq. had been getting ice from a mill pond in the neighborhood, and had made a large opening for that purpose. A son of Mr. Ellsworth was sliding in the evening, upon the pond, and fell backwards into the ice hole. Another boy about nine years old, named Warner, was skating near, saw the accident, and immediately went to the spot.—Ellsworth had sunk once and rose, when Warner called to him to give him his hand, but he was not able to reach it.—Ellsworth sunk the second time, and Warner, fearing that if Ellsworth should take his hand when he rose again, he might slip and be drawn in, told two other boys who were near to stretch themselves upon the ice, in a line from him and lay hold of each others legs, thus supplying the place of a rope.—Ellsworth rose a second time, seized Warner's hand and was thus extricated from his imminent danger. Such presence of mind would honor riper years.

From Charleston, January 16.

MORE PIRATES TAKEN.

The schr. Eliza, Roberts, arrived yesterday from Matanzas, which port she left on the 7th inst. Capt. Roberts informs us, that two days before he sailed, a gentleman arrived at Matanzas in the steam boat from Havana, who brought the intelligence that the brig *Enterprise*, Lieut. Com. Kearney, had captured four piratical schooners—three of which had been destroyed; and that the fourth, being of a larger size than the others, had been taken under the care of the brig. The same gentleman corroborates the report brought by the schr. Comet, of the landing made at Cape Antonio, and the destruction of the piratical rendezvous.—The *Enterprise* was daily expected in Havana.

Capt. Kearney has done much to break up the cruising ground of the pirates off Cape Antonio; but still there should be some understanding with the authorities at Havana, for if pirates are secretly encouraged, in that port, the whole navy would scarcely serve to protect our merchant vessels in that quarter. An inquiry into these things is demanded of Congress.

From New-Orleans, January 25.

The schr. Planet, Demise, of Portland, arrived at the Balize, from St. Thomas, was boarded off Cape Antonio by pirates, who plundered her of all her cargo, and cut and begged the Captain in the most barbarous manner. A person who had seen Capt. D. says that it is shocking to behold the marks of savage brutality which his body exhibits.

A letter from a passenger in the ship *Edward Downs*, at the Balize, from Ballast, states that they escaped the Pirates by passing Cape Antonio at night. The next day fell in with the above schr. having on board part of the crew of the Scotch brig *Alexander*, from London for New-Orleans, which had been burnt by the pirates, and the Captain and steward murdered. The mate and four of the men were put on board the *Edward Downs*.

Wednesday Evening Lecture—Feb. 6, in Park-st. Church—Preacher, Rev. CALVIN HITCHCOCK.

DEATHS.

In this town, Caroline A. Harrington, aged 14; Mr. John Clark, 58; Charles Henry Reed, 3; Edward W. only son of Mr. James Vose, 4; Mr. John Winneberger, 71; Mrs. Catharine Butler, 69. In Charlestown, Mrs. Mary Nash, 64.—Mr. Isaac Trask, 80.—In South Reading, Mr. Nathaniel Wiley, 54, the oldest person in that town.—In Scituate, Miss Caroline Foster, daughter of Capt. Seth F. 20.—In Falmouth, Mass. on the 4th inst. very suddenly, Mr. Eliza Weeks, 60. He visited the store of Mr. John Palmer, and while standing at the store fell, and immediately expired. It is remarkable that the father of the deceased died in the same sudden and singular manner.—In Groton, Mrs. Betsey Hale, 43, wife of Mr. Samuel Hale, merchant.—In Lenox, Asariah Eggleston, Esq. a revolutionary officer, aged about 68.—In Haverhill, Capt. Simon Hopkins, 91.—In Salem, N. H. Hon. Silas Betton, 58.—In Salisbury, N. H. Benjamin Gale, Esq.—In Concord, N. H. Mr. Ephraim Abbot, 43.—In Providence, John S. Spalding, Esq. Inspector of the Customs, 54.—In Chelmsford, January 6, Miss Sarah Tyler, 63.—In Preston, Conn. Dr. Benjamin Harris, 66.—In Charleston, S. C. Capt. Joseph Hunt, a native of Boston, 45.—In Richmond, Va. Mr. Benj. Woods, formerly of Groton, Mass. 54.

Died at Middleboro', Mass. at the house of the Rev. Philip Colby, Mr. ANTHONY C. SMYTH, a native of Holderness, N. H., late a member of Andover Academy, and beneficiary of the American Education Society, aged 23 years. He had been pursuing study with a view to the gospel ministry, and was nearly fitted to enter College, when in August last, he was attacked with bleeding at the lungs—so cough succeeded, and he died with consumption the 24th ult. His mind was tranquil during his sickness; and he expressed no wish to recover, except to pursue a purpose which lay near his heart, and to which, though not publicly, he had devoted his life and talents to preach the gospel to the heathen. But God saw fit otherwise to dispose of him, and in this particular, disappointed long cherished hopes and expectations. The same may be said of him, however, that was said by our Saviour, *he did what he could*. He was instrumental in establishing a number of Sunday Schools, and performing other labors of love. "Blessed are the dead who die in the Lord."

In Cumberland, Penn. an aged man, named Irvin—found frozen to death on the morning of the 11th Jan. He had for a number of years been travelling through the country, sweating and toiling, and thought he possessed inexhaustible wealth in precious ore, &c. in various parts of the country.

In Colchester, Conn. very suddenly, (at the house of Mr. Henry Palmer) Dr. John Richmond, of Chatham, aged 54, while attending to the duties of his profession with Mrs. Sybil Palmer, who died in child-bed about 15 minutes after the Doctor, aged 42.—In Washington, Louisiana, Mr. Benjamin Williams, formerly of Norwich, Conn. in consequence of drinking water from a well in which were dead rats that had been poisoned with arsenic.—In Cherry Valley, N. Y. Jan. 8, Mr. Hugh Mitchell, aged 102—native of Ireland, from whence he emigrated to this country in 1764. In Nov. 1773, at the time of the Indian massacre, his house was burnt, his wife and four children massacred, and the only remaining child was carried into captivity; he then escaped the same fate by retreating up a ravine. The child was recovered from captivity, and survives him, as does his 2d wife, and several children of the 2d marriage.

In Winchester, Lewis P. only son of Mr. Otis Capron, aged 7; death instantaneous, occasioned by being caught by the band in an oil mill.

LARGE TESTAMENTS.

FOR sale by LINCOLN & EDMUNDS, No. 53 Cornhill. Testaments on a large type, suitable for the aged. Feb. 2.

SACRAMENTAL WORKS.

JAMES LORING, has for sale at his Bookstore, No. 2, Cornhill:—

Henry's Communicant's Companion, or Instructions and Helps for the right receiving of the Lord's Supper; Price one dollar. Sacramental Exercises, in two parts. 1. The Christian's Employment before, at, and after the Lord's Supper. 2. The Christian's Employment and Conduct in his after life. By JAMES EARLE, D. D. First American, from the third Edinburgh edition. Grove on the Nature and Design of the Lord's Supper. Hawley's Communicant's Companion. Watts on the Sacrament. Feb. 2.

Crockery, Glass and China Ware.

OTIS NORCROSS & CO. No. 15, Exchange-St. Have received by the Suffolk, Herald, & other late arrivals from Liverpool, a superior assortment of EARTHEN WARE, from the first manufacturers in Staffordshire, comprising blue printed, Zebras, Elephant, and State House patterns of Plates, Twiflers, Muffins, Bakers, Nappies, Dishes, and complete Dining Services; Oval and round Tea Ware; Bowls; handled Coffee Bowls and saucers; Cups and Saucers; Grecian shape Ewers and Basins; Chambers, Pitchers, &c. of the Venetian and State House Patterns; Concave and shell edged Plates, Twiflers, Muffins, and Dishes; oval and round Bakers, Salads, Nappies, &c. with a general assortment of painted, colored & cc Ware.

Also, a good assortment of China Tea Sets, white and gold burnished; Landscape Views and other patterns; a great variety of common and lustre China.—Likewise, plain and cut Flint Glass Ware of all kinds.

Prime assorted Crates, expressly for country trade. Ware repacked in the best manner as usual. The above is offered on terms as low as at any House in Boston. Feb. 2.

JUSTUS LINCOLN.

NO. 47, CORNHILL, Boston, manufactures and has constantly for sale, GOLD & SILVER LEAF, warranted of the first quality; also, Gold and Silver Bronzes, all of which will be sold as low as can be purchased elsewhere. Persons from the country, who use & send these articles, are respectfully invited to call at our store, including each will be promptly attended to. Feb. 2.

